Vol. 3. Numb. 11.

THE REHEARSAL.

1. Mr. *Hoadly* and the *Review* Join together.
2. The *Review* perſiſts in *Ridiculing* the *Scripture*.
3. His *Arguments* Anſwer'd whereby he wou'd Prove *Rehoboam* to be a *Tyrant*.
4. This Commonly the Fate of *Weak* Princes.
5. He wou'd prove *Solomon* to be a *Tyrant* too.
6. Mr. *Hoadly* ſhews how the *People* did *Abdicate GOD Himſelf*.
7. Of *God's* forbidding *Rehoboam* to fight againſt *Jeroboam*.
8. How the *Rebellion* of *Jeroboam* was *from the Lord*.

SATURDAY, *May* 8. 1708.

(1.) *Country-man.* IF you were not Engag'd with Mr. *Hoadly*, I wou'd Deſire you, *Maſter*, to give ſome Anſwer to Mr. *Review*, who has fallen upon you about what you have ſaid of *Rehoboam*. And ſome People may think ther is ſomething in it, becauſe you have made no *Reply* to it.

Rehearſal. That falls in Pat with the Subject I am upon. And Mr. *Hoadly* and Mr. *Review* are *Equal Authors* in this Caſe of *Reſiſtance*. Therefore let me hear what the *Review* ſays.

Country-m. It is in the *Review* of the 3d laſt Month, Vol. 5. N. 3. where he ſays,

" Certainly Mr *Rehearſal* wanted to make " the world Laugh a little; firſt with his " *Tale* of *God's* refuſing to let *Iſrael* go till " they had *Pharaoh's* conſent; and now with " Honeſt *Rehoboam* and his being no Tyrant " but a *Tender-hearted* Prince.

(2.) *Rehearſ.* I thought I had Cur'd the *Review* from *Ridiculing* the Holy *Scriptures* in his *Mirth*, and calling *God's* dealing with the *Iſralits* a *Tale*, as if I had Quoted it out of a *Romance*. The ſame Obſervation I made of *God's* not ſuffering the Children of *Iſrael* to go out of *Egypt* till they had *Pharaoh's* Conſent, the *Review* will find in Biſhop *Overal's Convocation-Book*. And do's he think that the whole *Convocation* of the *Church* of *England* did Weigh and Determine of ſo *Serious* a Matter, only to Make the World *Laugh?* He made a *Jeſt* and a *Merry Tale* of this before. For which I gave him due Correction, and Anſwer'd all the Objections he put as to *Pharaoh* and the *Iſraelits*! to which he has not Reply'd one word, but comes up again with his *Merry Tale*, thinking this piece of *Profaneſs* too good a *Jeſt* to be Loſt! And to ſhew that he had no Reverence or Regard to the Holy *Scriptures* of *God*!

If he had thought of this, it would have ſtopt his *Raillery* upon me for giving to *Rehoboam* the Epithet of *Tender-hearted*, which I only Repeated from a *Text* of *Scripture* there Quoted.

(3.) *Country-m.* But he Asks, *Whether Rehoboam's Chaſtizing his Subjects with Scorpions, did not Denote him a very Tender-hearted Prince.*

Rehearſ. Where did he do it? Let Mr. *Review* ſhew that. Or elſe confeſs that he has Mis-Repreſented the Caſe.

Country-m. But he *Threatn'd* it, upon which the *Review* asks, *Whether a Haughty Anſwer to an Humble and Juſt Petition of Subjects——do's not denote a Tyrant?*

Rehearſ. The *Petition* was Neither *Humble* nor *Juſt*, as we ſhall ſee preſently, And tho' it Deſerv'd the *Anſwer* it got, yet it was not *Wiſe* or *Politick* at that time, the *Conſpirators* being too Powerful for him, and not to be Frighted with Bigg words, as thoſe *Young-Men* who Advis'd him Foloiſhly thought.

Country-m. Ther is a Time indeed when the *Inſolent Demands* of *Rebels* are not to be *Anſwer'd* as they *Deſerve*. It is like Provoke-ing *High-way-Men* and Threatning to *Hang* them, when they have you in their Hands.

Rehearſ. This ſhews the *Folly*, but not the *Tyranny* of *Rehoboam*. Nor are ther any *Tyrannical* Acts of his Mention'd in his *Reign*. It was very *Wicked* indeed towards *God*. Wherefore *God* forſook him, and brought many *Evils* upon him, and Permitted this *Conſpiracy* againſt him to Prevail. But as to his *Subjects*, the greateſt *Blot* that Appears

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in him was Governing with too Looſe a *Rein*, and letting them Run into *Idolatry* and all the *Abominations* of the *Nations* round about them, and ſuffering the *Sodomites* to be in the Land. All the Effects rather of a *Weak* than a *Tyrannical* Prince.

(4.) And as I have Obſerv'd to you Before, *Country-man*, the *Reigns* of *Weak Princes* are Generally moſt *Wicked* and *Licentious*, and moſt *Rebellions* and *Blood* in them, whence the *Mildeſt Princes* have got the Name of *Tyrants*. Becauſe they who *Rebel* muſt not lay the Blame upon Themſelves.

Country-m. But; *Maſter*, you ſaid, That the *Demands* of the *People* to *Rehoboam* were neither *Humble* nor *Juſt*. How do you make that out? The *Review* ſays, *They Complain'd of Oppreſſion, Explain'd in two Articles, exorbitant Exaction's and Illegal Puniſhments.*

(5.) *Rehearſ.* Theſe were the Complaints they made againſt the former Reign of *Solomon*, whom the *Review* therefore makes a *Tyrant* too, and ſays, *Now if theſe do not make a Tyrant, we muſt indeed be at a Loſs to find a Tyrant in King Solomon.*

Country-m. I never heard *Solomon* call'd a *Tyrant* before. He was the *Wiſeſt* Man in the World: He promoted *Trade* mightily, and made his *People* Wondrous *Rich*, beyond any *Nation* on the Earth! He ſav'd them from their *Enemys*, and kept them in perfect *Peace* and *Quietneſs*. Was this *Tyranny*?

Rehearſ. Yes, *Country-man*, with ſome ſort of *People*, as you ſee now with Mr. *Review*! who takes Part with the Mutinous *Tribes* againſt ſuch a *King* as this! But neither he nor they have made good one Tittle of their *Charge* againſt him. What were theſe *Exorbitant Exactions*, and on whom were theſe *Illegal Puniſhments* Executed? What do we find of this in all the *Hiſtory* of his *Reign*? But it ſhews that *Pretences* will never be Wanting againſt the beſt *King* or *Government* in the World, when People are Diſpos'd for *Revolution*.

Country-m. This is a Flagrant *Inſtance* of it indeed! And if neither a *Moſes*, nor a *David*, nor a *Solomon* will Pleaſe them, what will Pleaſe them?

(6.) *Rehearſ.* Not *GOD* Himſelf As Mr. *Hoadly* has well Inſtructed us, and ſhew'd how the *People* did *Abdicate* even *God* from being their *King*. And yet ſtill Contends, that the *People* are the beſt *Judges* of *Government*!

Country-m. But the *Review* ſays, *That God Himſelf own'd the People's taking up Arms againſt Rehoboam and forbid his Marching againſt them.*

(7.) *Rehearſ.* To forbid his *Marching* is one thing, but to *Own* or *Approve* of their taking *Arms* is another thing. If *God* had forbid *Rehoboam* to *March* becauſe of the Juſtice of *Jeroboam's* Cauſe, why wou'd *God* have ſo Wonderfully Bleſt the *Arms* of *Abijah* the Son of *Rehoboam* in the ſame *Cauſe* againſt the ſame *Jeroboam*? Whom *the Lord Strook and he Died.* The *Wickedneſs* and *Folly* of *Rehoboam* may be one Reaſon why *God* wou'd not Suffer him to do it.

(8.) *Country-m.* But it is ſaid, *This thing is from the Lord.*

Rehearſ. So it is ſaid 2. *Kin.* xxiv. 20. *That through the Anger of the Lord it came to paſs— that Zedekiah Rebelled againſt the King of Babylon.* Did *God* therefore Approve of this *Rebellion* of *Zedekiah*? for which he is ſo Severely Cenſur'd *Ezek.* xvii. as I have ſhew'd before. But *God* us'd this as the means to Accompliſh His *Vengeance* againſt that Wicked *Nation*. So it is ſaid, 2 Sam. xxiv. 1. *And again the Anger of the Lord was kindled againſt Iſrael, and he moved David againſt them, to ſay, Go Number Iſrael and Judah.* Yet this was a great *Sin*, in *David*. To whom He ſaid, *Chap.* xii. 11, 12. *I will Raiſe up Evil againſt thee out of thine own Houſe and I will take thy Wives before thine Eyes, and give them unto thy Neighbour, and he ſhall lie with thy Wives— I will do this thing.* Did *God* therefore Approve of *Abſalom* lying with his *Father's Wives*, or *Rebelling* againſt his *Father*, becauſe it is ſaid that *God* did it? Thus it was that the *Rebellion* of *Jereboam* was *from the Lord:*

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